THE Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

Vol. VI., No. 14.] Registered No. M. 1304. THURSDAY AUGUST 5 1920. [Price : 2 As. Annual Subscription Rs. 6.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Message

FROM

Mr. Bala Gangadhar Tilak.

"The national work which faces us to-day is so great, extensive and urgent that you all must work together with zeal and courage greater than I may have been able to show. It is a task which is not one that can be put off. Our Motherland calls every one of us to be up and doing. And I do not think that Her sons will disregard this call. However, I feel it my duty to beg of you to respond to this call of our Motherland and banishing all differences from your minds strive to become the embodiments of national ideals. Here there is no room for rivalry, jealousy, or fear. God will help us in the fruition of our efforts, and if not by us, it is certain that the fruit will be gathered by the next generation."

Great Thoughts.

(From Lokamanya Bala Gangadhar)

A Common language is an important element of Nationality. It is by a common language that you express your thoughts to others and Manu rightly says that everything is comprehended or has proceeded from 'vak' or language. Therefore if you want to draw a nation together there is no force more powerful than to have a common language for all.

Swadesim is a large term which includes politics and to be a true Swadesi one must look on all lines whether political or industrial or economical which converge our people towards tha status of a civilised nation. It will be a blunder to dissociate Swadesi from politics. Does not the British Government of India protect British trade and adopt measures to protect it ? If the Indian Government dissociates itself from the commercial aspirations of the British nation, then it will be time for Swadesi workers to consider the question of their dissociating their movement from politics.

There is no empire lost by a free grant of concessions by the rulers to the ruled. History does not record any such event. Empires are lost by luxury, by being too much bureaucratic or over-confident or from other reasons. But an empire has never come to an end by the rulers conceding power to the ruled.

What we want is courage to declare that there is no disloyalty in agitating for constitutional rights, and we will go on demanding them though threatened that such demands will be treated as signs of disloyalty. What we want is bread for the masses and honourable rights for the masses and classes. That is not being disloyal and I for one do not care that it is likely to be mistaken for disloyalty. The time has certainly come when we must be prepared to clearly formulate and persistently demand the more important rights and privileges.

Religious education will first and foremost engage our attention. The second thing that we will do will be to lighten the load of the study of the foreign languages. Industrial education will be the third factor. Education in politics will be the fourth factor.

I should be in my country what an Englishman feels to be in England and in the colonies. All those bombastic phrases, such as 'partnership in the Empire,' 'terms of equality,' &c., mean that I want to be in my country not as an outlander, but as master, in the same sense that an Englishman is a master in his own country and in the colonies. That is complete Home Rule.

It is absurd to speak of my actions or my attitude as in any way hostile to His Majesty's Government. It has never been my wish or my object. I may state once for all that we are trying in India for a reform of the system of administration and not for the overthrow of Government.

Events of the Week.

We are indebted to the "Mahratta" for the following account of the passing away of our foremost Patriot:—

"Lokamanya Tilak passed away at 12-45 a. m. last Saturday night. The serious turn which his illness took during the last week was quite unexpected. He had some strong attacks of malaria during the second week of July but although much impaired in strength, he had completely recovered, before he left for Bombay. He had an attack of malaria again in Bombay and last week when we received a wire of no fever late on Saturday night we thought that the attack had spent its force. Since Monday night his fever took a decidedly serious turn and it was found that the base of the right lung was affected and the fever developed signs of pneumonia. The whole of Tuesday was a day of anxiety. However there was no brain-complication and his consciousness was unimpared. He was amused to see his friends fearing a crisis and expressed often on that day in that strain. Wednesday morning saw him with temperature at the normal and pulse regular to the great relief of all. In the afternoon again he got fever and again his heart began to show signs of dangerous weakness. He lost also all consciousness and became delirious. He continued more or less in the same state during the whole of Wednesday and Thursday. On Wednesday there was a complication of the stomach which began to be distended. With great difficulty the doctors led him out of the crisis. On Thursday at about 5 p. m. he had an attack of Angina Pectorio which threatened to be serious and fatal but thanks to the timely efforts of the doctors he was pulled out of it. He had similar attacks three times afterwards but they were weak in intensity. On Friday and the whole of Saturday he continued in the same unconscious state of mind with uncertain and irregular pulse and a weak heart. Suddenly at 10-30 p. m. on Saturday his heart began to show conditions of exhaustion and his breathing became hard and at last the cruel hand of Death snatched him away from us."

Unfortunate Madras has been deprived of the well-known philanthropist and merchant-prince Rao Bahadur Cunnan Chettiar. He was connected with a number of institutions in the Metropolis of South India. He gave lavishly of his wealth to noble causes, chiefly and notably to the cause of Education. He was no anti-Brahman and in politics, he held very liberal views and did not belong to the school of 'new moderates.' O, that he should have been snatched away almost within a year of the death of his brother Ramanujam Chetti thus depriving the Southern Presidency of both the notable benefactors!! Unscrutable are the ways of Providence.

Mahatma Gandhi, Moulana Shaukat Ali and Dr. Kitchlew will visit the Madras Presidency in the middle of this month. They will make a tour throughout Southern India, visiting Vellore, Tanjore, Trichinopoly, Coimbatore, Calicut, and Salem among other places. On their way back, they may also visit Nellore, Bezwada, Vizagapatam and Berhampore.

A large and distinguished audience received with enthusiasm five of Dr. Rabindranath Tagore's lyrics played in English at London on July 29, the cast including Indians and English. Tagore recited a Bengali poem. Mrs. Sarojani Naidu introduced the players and Ratan Devi sang Indian songs.

We record with pleasure the proposal of Colonel Wedgewood to pay a visit to India during the coming winter. Should he arrive before the Congress session in December, his presence will and ought to be utilised by India's one organisation. None can deny that he has all along fought devotedly for India's cause.

The reception accorded to the Hon'ble Mr. V. S. Srinivasa Sastri at Kumbakonam, Tanjore and Trichinopoly, we thought, would be convincing enough. But no. Another apologist of the Government, Sir P. S. Sivaswami Aiyar would needs inflict on the public of Tiruvadi the Panchanada kshetra of the South his advocacy of the "Reform Act." The public expected from a gentleman of Sir Sivaswami's nature that a tribute would be paid to Mr. B. G. Tilak who has recently breathed his last. As, however, the expectations had no opportunities of being fulfilled, the audience became restive and uncontrollable. Sir Sivaswami was compelled to speak a few words about the departed patriot. The lecturer then began to answer questions. But when the questions were submitted to him, his answers to one or two of them irritated and enraged the audience which began to cry "shame," "Desa-drohi," etc. Confusion reigned in the hall and the meeting dispersed. But Mrs. Besant's characterisation that "the meeting seems to have consisted of schoolboys and a few extremists," as well as her reference to "Messrs. Satyamurti and A. Rangaswami Aiyangar" and her insinuation that English schoolboys "misbehaving in this way would be very quickly silenced" tell their own tale. O Annie Besant! Should thy protean temper exhibit such freaks!! When will our lecturer-politicians learn wisdom?

As soon as the Local Government (Borrowing) Rules are brought into force under the Reforms Scheme the Local Government may, with the previous sanction of the Government of India, raise loans to meet capital expenditure on the construction or acquision of any work in connection with (1) the improvement of irrigation or communications, the supply of electric power for industrial purposes, (2) building or housing schemes, (3) schemes for the drainage or reclamation of land, for the development of forests and forest industries and for certain other purposes. The Madras Government have accordingly asked heads of departments to submit a list of development schemes already sanctioned or under consideration which might be financed from borrowings under these rules.

The Hon'ble Mr. Surendra Nath Banerjea has issued the following statement to the press with regard to the Dyer controversy:—

"I view with pain and concern the attitude of some of the European Association and a section of the Anglo-Indian press in regard to the Dyer controversy, their resolutions and writings to keep alive and intensify the spirit of bitterness which has been unhappily roused by the deplorable events in the Punjab and which should be the aim of all interested in the welfare of India to allay and to set at rest.

"There can be no co-operation, so necessary, to ensure the success of the great experiment which is about to be inaugurated in an atmosphere surcharged with the elements of strife and contention. I therefore record my emphatic protest against the writings which are calculated to produce this spirit and to divide the country into two hostile camps.

"I likewise deplore the vote of the House of Lords on Lord Finlay's motion which must stir up racial feelings and undermine the faith of the Indian people in British Justice.

"In this connection, I desire to record my unabated confidence in Mr. Montagu. I regard him as one of the truest benefactors of the people of India, in serving whom he has served the Empire."

In pursuance of the scheme of Non-co-operation inaugurated on the 1st instant Mr. M. K. Gandhi has returned to His Excellency the Viceroy the Kaiser-i-Hind gold medal granted to him for his humanitarian work in South Africa, the Zulu War medal granted in South Africa for his war services as officer in charge of the Indian Volunteer Service Corps in 1906, and the Boer War medal for his services as Assistant Superintendent of the Indian Volunteer Stretcher-Bearer Corps during the Boer War of 1899.

The Hindu Message

The Passing of Our Foremost Patriot.

India's foremost partiot and leader of today has passed away, and all our people are plunged into the depths of grief and dire bereavement. The universality of popular feeling and the intensity of the sense of loss everywhere is as unquestionable as it is unprecedented. For more than a generation past, Bala Gangadhar Tilak stood forth as the head of the popular party in India,—the party which stood for united effort, limitless self-sacrifice, and grim determination to win the fullest measure of national self-government for the Indian people,—against all who only cared for or looked upon political agitation as a means of conciliating British officialdom or attracting official recognition, or at the most as a means of impressing the popular mind in Great Britain. For sincerity and courage in the pursuit of lofty aims, for the patient and persistent pursuit of his plans under the most discouraging, embarrassing and harassing circumstances, for the stern endurance of suffering, however prolonged, intense or cruel, Tilak has never been surpassed in India, or even perhaps elsewhere. Amid a Western community he would have surely gained earlier the opportunities of success and appreciation—like Washington, Mazzini, Hampden or Kossuth and many another true national or revolutionary leader. In India the intellectual environment is unfavourable to striking originality of endeavour, lofty independence of judgment, and the exhibition of emotional fervour in any of the striking forms of patriotic sentiment. It is this fact that accounts for such opposition as Mr. Tilak met either in his early defence of Indian social institutions, in his institution of the Ganapati festival in Poona and elsewhere, or in his philanthropic work of defending his people against the visitations of the bubonic plague and the plague-officials of a quarter of a century back. It is also this same fact that led to the formation of the so-called Moderate Party before and after the Surat imbroglio and to that of the present factionist combination of Liberal Leaguers after the publication of the Reform Scheme and the enactment of the Government of India Act of last year. But Mr. Tilak remained true to his own principles in spite of misunderstanding and opposition from a few of his own countrymen or leaders of parties among them. He also boldly defied the determined attempts made by the bureaucracy in power in India to overthrow his influence with his people and to cover him with infamy for all time by bringing against him the most cruel of all charges and by subjecting him to unmerited suffering during his frequent and prolonged incarcerations or internments after legally securing the infliction on him of the unmentionable degradation of judicial sentences and punishments as if he were a malefactor or criminal and not the most honourable and virtuous of men and one of the noblest political leaders whose career has adorned the pages of history. The flame of his patriotism was nothing fitful, faint, or borrowed, but one burning in all its native glow of intensity within the furnace of his inmost soul. Hence his enemies failed in all their envenomed or brutal attempts to have him drowned, and for ever, in the depths of the ocean of suffering. Each time he was made the target of their embittered venom and attacks,—each time he suffered the horrors of constraint within a prison, his martyred but unquenchable soul only soared like a mighty eagle in the sky into still loftier regions of the martyr's heaven of self-sacrificing devotion and cheerfulness in suffering. Suffering only brought out those higher graces and virtues which martyrdom alone can reveal in their fulness,—and especially the love which comprehends both friends and foes in the loving embrace of a single-minded patriotism. This was indeed, a virtue which he had always exhibited, but it shone all the brighter after his return from his final internment at Mandalay.

It is, indeed, a matter for gratification to us that his countrymen showed, in full measure, their appreciation of his many virtues and his ever-memorable services to the cause of Indian nationality. They liberally patronised, purchased, read, and assimilated his writings, political and literary, coutroversial and expository. They gave him all the money he needed and more to fight out his case against Sir V. Chirol in England,—though all of them knew that it was from the beginning a lost cause and forlorn hope. They supported his own Home Rule movement in the fullest degree, and recognised in him the truest and firmest of all leaders, and the clearest-visioned, too, of all. Whenever and wherever he chose to address meetings of his countrymen, he was accorded honours and ovations rarely or never accompanied by similar marks of sincere loyalty and spontaneous enthusiasm. In fact, he was the one idolised leader of the Indian national and democratic movement, and none else among our public men touched the hearts and imaginations of our people to the same extent. Indeed, it may be truly said that he commanded the public confidence and the universal homage of his countrymen of all classes and creeds at almost every stage of his career down to the final scene at Bombay which has so indelibly imprinted itself in the minds of all Indians not only by its dramatic suddenness and its pathetic solemnity, but also by the oppressive weight of sorrow which it has brought to all.

We have finally to express our sincere gratification that he was spared long enough to win over the adhesion and admiration of most or all of his earlier detractors, though not of his later opponents, the Liberal Leaguers of today. Here is a fresh illustration of the truth that the cause of true freedom, secular or sacred, is ever assured of ultimate success and that those who stand in its way can only be destined, sooner or later, to discredit and discomfiture.

The great lesson of the life and career of this unmatched patriot of India, now for ever lost to his country's cause, is that which all history goes to establish,—viz., that those who seek freedom can never afford to rest from their labours,—that they can have no enemies or even opponents among their own compatriots,—and that they can never free them-

selves from the burden and responsibility of so shaping their activities as not to run counter to the accomplishment of the goal they have in view. Bala Gangadhar Tilak never forgot these essential principles of public life in all the unnumbered vicissitudes of his career, and he never gave up the cheerfulness and hopefulness which served to lighten those burdens and griefs which were laid upon him through the injustice and malignity of men in order to frustrate his services to the cause of his country's restoration to the sunshine and power of true freedom.

Lokamanya Bala Gangadhara Tilak Maharaj, B.A., LL.B.

By Parasurama.

The sorrowful news of the passing into eternity of the soul which till 12-40 a.m. on the midnight of July 31, one thousand nine hundred and twenty was encaged in the frail human body known and honoured by the name of Lokamanya Bala Gangadhara Tilak has created a consternation and cast a terrible gloom all over the Motherland. Mr. Tilak, the symbol of all that was best and greatest in India's glorious culture and greatness, the rich fulfilment of India's inevitable future, the champion of ordhodox Hinduism as against the forces of social disintegration, has caused by his sudden and unexpected passing away an uncommon wrench in the hearts of all Indians which contain the least spark of patriotism or even the faintest glimmering of the truth about the fallen fortunes of this unhappy country, which has even ingloriously failed to bestow on him the only honour it ever lay in her power to bestow. Men and women, far less patriotic, far less worthy, unfit to bear the dust of his very feet, have in the past been honoured in this country. But Mr. Tilak, whose was a name to conjure with throughout India, the enormous influence, the magnetism and the strength of whose personality have been borne testimony to by friends and foes alike, even by that arch-enemy of India, Sir Valentine Chirol of "Indian Unrest" fame, who invariably received heartfelt ovations wherever and whenever he went—ovations embodied neither in ephemeral phrases nor voicing transient emotions—was universally regarded with feelings of affection and reverence. There have been instances when the mistaken and stupid policy of a foolish official or the fulsome praise of a misguided follower have lionised and conferred martyrdom on passing heroes and heroines of the hour, who have after a meteoric flash into popularity—not necessarily heartfelt—sunk down into their inevitable oblivion. But Mr. Tilak was no 'martyr'; he was a 'leader'. Bitterly persecuted beyond description by officialdom, abused with virulence by a school of Indian politics—by men and women who were more intent on securing and safeguarding their personal position as leaders than on serving the cause of India—he was far above and beyond both praise and blame, a perfect saint whose nature is thus described by the great Gitacharya.

ज्ञेयः स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ v. 3. ॥

Numerous were the ordeals which he underwent in the cause of his country; but from every one of them he emerged unscathed with the fire of patriotism burning in him all the brighter. He was one of those men of whom any country might and ought to be proud. He was of unique value in the development of Indian nationalism. He laboured more assiduously and with greater single-heartedness than any other in bringing about the recent Indian Reform Act, however weak and halting it may be. He never aspired to bureaucratic favour— even for a seat in the legislative or the executive council— as a result of selfless work for the motherland. Faint-hearted moderates found in him a stern, determined and unflinching critic who was never afraid to speak what he felt in his heart. The powers that control the destinies of this unfortunate country found in him the greatest obstacle to their policy of exploitation. It is but an irony of fate that the country should be deprived of him when he is most needed. His removal from the material world leaves an unfillable vacuum in the political atmosphere of the country. His influence and counsel will be missed for many a long day to come. The only consolation that his mourning countrymen can have is to keep his memory green and live the life that he lived. Should the gods ever deem it fit to encage him once again in flesh, may he be reborn as an Indian and continue the glorious work that has been so abruptly brought to an end, is our humble prayer at the Throne of Mercy. In his own words, we shall only say—'It may be the will of Providence that the cause he represented may prosper more by his journey to the swargic world then by his continuing his earthly life for a few more years.'

I knew him closely for over a quarter of a century and it is my deliberate conclusion that he was one of the greatest of India's sons, free from every ambition excepting the noble one of serving his country. He understood the wants, feelings and prejudices of the toiling millions of the country to a degree not approached by any one else. All these would be no ground for praise or gratitude if Mr. Tilak was not at the same time inspired by the purest love of the country and an ever living indomitable determination to make a sacrifice of himself in the service of his country. His death would be a great loss to the country at any time and especially so at this time. *C. Vijayaraghavachariar, Salem.*

In Mr. Tilak India loses, and the National Congress also one of the greatest statesman who in spite of cruel suffering and persistent calumny has wrought for India's freedom perhaps more than anybody else. His powers of organisation and his silent work throughout the year and his readiness to arrive at decisions on critical occasions and his political sense will be terribly missed. His death leaves a void which can hardly be filled especially at a most momentous time in India's history. It is to be hoped that the great party built up by the uncrowned King of the Maharashtra will hold together and lead the Congress to its success.

S. Srinivasa Aiyangar, Madras.

Literary and Educational.

On the Death of B. G. Tilak.

By V. Ramachandra Row.

I

The grim sad truth, of a dim dark day,
Falls icily chilling on our unbelieving ears:
What, Patriot Tilak is dead ! we say
In silent anguish flowing fast our tears.

II

Scholar and patriot, Tilak is no more !
Breathed there a soul so great and pure before,
So loving his land, so beloved of his land,
So toiling in dead earnest for his land,
So good, a people's trusted, noble hand
—A people's leader to warn us and command,
Regardless of honour, or of name,
Careless of glory, or of fame,
To sufferance submitting his frame,
Pursuing steadfast an only aim —
His country's good, his countrymen's advance,
Turning to utmost every feeble chance,
Fighting his way as if with Duty's lance ?
His glorious life is wrought with rare romance
Of wondrous superhuman sufference to laws
Of over-lords. A Nation wails his loss.

III

His quickest counsels, eyed with sage's power
Of looking into things will India lack ;
In an oppressive, tempestuous hour,
She will not have his courageous hand to back !
His rousing, eloquent presence, when we slack
Our pace, fearing a loveless foreign yoke,
Will be no more to stir us into a stroke,
A weightly stroke full worthy of India's goal !
Such a hero patriot now is dead !
Mother India's gallant son is dead !
A subject people's loved leader's dead !
And India mourns today that Patriot soul,
That lived for the lift of a united India whole !

IV

Tilak, no more !
India will miss him sore !
The goal he sought,
The ends he fought,
The spirit in Indians bred,
His sacrifice—these are not dead
His mighty loss to us is a cruel pain ;
His toilsome life he has not lived in vain ;
His life was lived to India's glorious gain !
So great was he, who has passed away,
Whom India mightily mourns today,
Tilak's conjuring name shall live, to be sure ;
His noble name and glorious work endure
And win for him a patriot's laurels all secure !
A sample unto men, his life, exalted pure !
To seek the right,
To do the right,
And fight our right !

V

And, full of hope, has Lord Shri Krishna said,
"When Right has sunk, and wrong doth triumphant reign,
I shall have come again to rescue men."
Tho' Lokamanya Tilak be dead,
He will be born again,
To lead us once again.
All solace sought, all consolation said,
His is our saddest loss for aye !
And Mother India mourns today
Her glorious son that has passed away !

Mr. Tilak and Indian Nationalism.

"My difficulty has always been that I will not abuse our ancient institutions and therefore I am regarded as antisocialistic. I want my country to advance to the position of a premier nation among the nations of the earth." —*B. G. Tilak.*

Bharadvaja writes in 'the Hindu:—' If one may be allowed to trace the origin of mighty movements to human personalities it may well be said that Indian Nationalism of the most genuine and comprehensive type had its birth in modern India from the personality of Bal Gangadhar Tilak. In him all the essential elements of India's ancient culture and traditional greatness were harmoniously combined and galvanised into constant activity by the awakening impact of western life. With the insight born of a true leader of the nation he realised from the very outset of his career that the national genius of the country was in danger of suffocation fer lack of freedom to express itself by the dangers of foreign politieal domination. He had unbounded faith in the real potentialities of that genius and as the result of close study and thorough knowledge of India's ancient lore and institutious had a deep-seated conviction that the truths embodied in them were of eternal validity. All the troublesome problems of the modern world concerning labour and capital, religious and social reforms, relation of man and women as well aa the education of the nation's children were, according to him, possible of the most satisfactory solution by the proper application of the principles enunciated by our ancient forefathers. He was not, as some would ignorantly or maliciously represent him to be, a hide-bound conservative unwilling to change the old order of things. True he did not belong to the school of hot-headed enthusiasts or hasty reformers to whom all that belonged to the past savoured of reaction and was worthy only of immediate supplantation by the imported institutions of the West. Like them he too recognised to an equal, if not greater extent, the depth of degradation in the religious and social life of the country and the necessity for thorough reform therein. But unlike them, and herein lies his unique nationalistic greatness, he was confident of finding the necessary cure also in the basic truths and inner principles underlying the various institutions themselves to be reformed. The greatness of these principles, the real significance of our ancient traditions and the inner purpose of our hoary institutions had first to be thoroughly understood before any attempt was made to deliberately replace them by others. He was not for superficial reforms or temporary makeshifts which did not go to the very root of the evil. He wanted to approach the problems with the thoroughness of knowledge and preparation so essential for a proper diagnosis of the disease and the application of the most permanant cure. Hence his opposition to some of the present-day reformers in introducing piecemeal reforms through legislatures which can never claim, in the present state of representative Government in India, to represent the national will of the people as a whole. All true and abiding reform in a society must spontaneously come from within that society itself and not be enforced upon it by a few individuals pretending to represent them with the sanction of an anomalous political constitution. Political philosophers have rightly questioned the authority of legislatures, not fully representing the masses of the people, to legislate for them in ordinary matters of administration. How much more lacking must be the authority of an unrepresentative assembly to legislate for a whole nation in matters which touch the very roots of nationalism ! Until our Councils are filled by the real spokesmen of the people, educated in the country's culture and inspired by the spirit of nationalism which cannot break continuity with the glorious past, there cannot be any sort of healthy reform passed through our legislatures commanding the respect and support of the people in general. And Tilak was also perfectly confident that the national genius of the people, if freely allowed to grow and properly manifest itself will not only solve the pressing problems of the day and raise the country out of its present degradation, but also carry it to a place of pre-eminence among the nations of the world, with her unique culture carrying light and peace to the various

aspirants after her blessing. Hence he wanted his countrymen to preserve in holy reverence all that was best in the country's ancient life and traditions, those unique qualities of her national greatness which distinguished her from the rest of the world and made her eminently, fit to be the guiding angel and giver of peace in the future, as in the past, history of humanity.

But, as has been already stated, he recognised from the very beginning the manifold dangers of foreign political domination to the cause of Nationalism in India. In an atmosphere of perpetual bondage, constant fear and slavish imitation, the morale of the people is bound to degenerate and the holy stream of nationalism sure to be dried up in the long run, without reaching its glorious destination. Hence his early concentration, with unabated vigour and deadly earnestness, in the face of bitter opposition and persistent persecution, on the political emancipation of the people. As he once said to a foreign interviewer, although his natural inclinations were not political, to him political agitation until the country won perfect freedom was a matter of supreme duty in order that Indian Nationalism, may freely thrive and benefit his country as well as mankind as a whole.

Mr. B. G. Tilak.

A SKETCH.

Mr. Tilak whose death the whole country mourns today first saw the light of day on 23rd July 1856. Even in his early life he revealed traces of the genius, the capacity and the individuality which marked the later man. His father died when he was barely 16; but the youth, helped by a few of his relatives, pursued his studies, graduated with honours in 1876 and emerged from the Law College as an LL. B. in 1879. Undeceived by the glamour of Government service and of Law, Mr. Tilak and a few of his friends opened on 2—1—1880 the New English School at Poona. He realised early in his career that journalism was one of the most effective methods of dispelling darkness and inculcating the principles of enlightenment and established the "Mahratta," still one of India's foremost weeklies. Vernacular journalism to penetrate to the masses he also resorted to and founded the "Kesari" whose universal popularity was at once the hope of its founders and dismay of their detractors. He founded the 'Deccan Education Society' and secured teachers to serve on honorary allowances. He established the 'Fergusson College' and was for sometime on the staff as professor of mathematics, science and Sanskrit. He established a Law School and prepared students for law examinations. Social service and civic duties also had their claim upon the man. In the famine of 1896 he opened relief works and established cheap grain shops. During the plague epidemic of 1897, he encouraged the people to take remedial measures and guarded them against official oppression. He championed the cause of orthodox Hinduism and was one of the first to boldly assert that political reform under the present regime has absolutely nothing to do with the ordered existence of Hindu society and that social disintegration of the kind desired by "Indian Social Reformers" of the "eat-and-drink-anything-anywhere school" is not only not wanted but essentially mischievous in its would-be effects. His condemnation in strong terms of the Government's policy of 'divide at impera,' his public activities and his popularity alarmed the Sarkar and he was arrested on 27—6—1897. Prejudice had its way and the great Patriot was sentenced to undergo eighteen months' imprisonment. After a period of about a year's incarceration, as a result of Prof. Max Muller's and Mr. William Hunter's undaunted efforts, Her Majesty's Sovereign mercy restored to him the freedom ot his body. Once before had he spent his days in jail for exposing the scandals of the hardships and the indignities inflicted on a descendant of the illustrious house of Chhatrapati Sivaji—the Maharajah of Kolhapur—by the "Karbhari" of the state.

It was Lord Curzon's repressive regime that was the indirect cause of party politics in India. Congressmen divided themselves into "Nationalists" with Mr. Tilak for their life and soul and "Moderates." His election to the Calcutta Congress Presidentship of 1906 which was then vigourously convassed created a crisis in Indian political life which was only averted by the nomination of Mr. Dadabhai Naoroji—the Grand Old Man of India. Party differences cropped up at Surat in 1907 and Dr. Rash Behari Ghose secured the Presidential Chair in spite of considerable opposition. It is unnecessary nor is it desirable to recount here the harrowing tale of the split at Surat.

The two parties continued their work of abusing each other and the public press of the country was filled with barbarous vulgarities for a time. But Mr. Tilak was again arrested on 24th June 1908, his houses and offices were searched, "sedition" was discovered and he was hauled up before the Bombay High Court. His "sober, dignified and stately defence of the liberty of the Indian Press" brought on him the heavy sentence of six years' transporation and a fine of Rs. 1000. The transporation was, however, commuted into simple imprisonment. Neither his declining age (he was 52 at the time) nor family calamities nor even the Royal Proclamation of mercy of 1911, extended even to base criminals, secured for him a release. He served out his full term, He devoted the period of his incarceration to writing out his greatest work, the Gitarahasya, an original Grantha in Maharashtra, now available in several languages. The volume has been prescribed for the philosophy course in M. A. in the Bombay University.

Meanwhile the Minto-Morley Reforms of 1909 rallied the Moderates who had by the time captured the Congress and gave them a certain amount of power in political circles, but at the same time the Nationalists, persecuted by the Government and deserted by their unworthy countrymen, kept apart from the Congress.

When Mr. Tilak came back in 1914, the Nationalist party rose up again. He organised the forces and commenced work for re-entering the Congress arena. The European war which broke out in 1914 opened India's eyes and the country now stood for nationalism of the type for which Mr. Tilak had long suffered. The founding of Home Rule Leagues, the demand for self-determination, the Congress-League Scheme, the Montagu-Chelmsford Report, the Reform Act and the Chirol Case are all matters of recent history and need no repetition. Once again the Government of the country honoured him by demanding from him a security of Rs 40,000 for good behaviour (!) but the High Court decided in his favour.

But after all is said, the immediate consequence of his passing away on 31—7—1920 is—India has lost in him one of her most eminent sons whom she would sorely miss for many a long day to come. But his example is fruitful for the future and we believe and hope that the contemplation of his character and work may enthuse other men to emulate his most noble and most patriotic example.

Requiescat en pace!

During Vedic times India was a self-contained country. It was united as a great nation. That unity has disappeared bringing on us great degradation and it becomes the duty of the leaders to revive that union. A Hindu of Benares is as much a Hindu as the one from Madras or Bombay. You might put on a different dress, speak a different language, but you should remember that the inner sentiments which move you all are the same. The study of the Gita, Ramayana and Mahabharata produce the same ideas throughout the country. Are not these—common allegiance to the Vedas, the Gita and the Ramayana—our common heritage? If we lay stress on it forgetting all the minor differences that exist between different sects, then by the grace of Providence we shall ere long be able to consolidate all the different sects into a mighty Hindu nation. This ought to be the ambition of every Hindu. If you thus work to unite, you will find within a few years one feeling and one thought actuating and dominating all people throughout the country. This is the work we have to do.

—*B. G. Tilak.*

Notes and Comments.

For half a century and more scholars, politicians, and others in Europe have been proclaiming that the English, French, Germans, Italians, and other nations in Europe are all directly descended from the so-called Aryan race or stock. They made this discovery only after the study of Sanskrit literature and the study of Indian history in ancient times so far as it is revealed in that literature. The new science of "Comparative Philology" came into existence, and its ardent pursuit resulted in the putting forward of the theory that there was an original people called Aryans who alone were, physically, mentally, and morally—a noble race of men, and that the great and advanced races of Europe are descended from them. As the hypothesis was derived from the study of Sanskrit, European savants, leaders and potentates in politics and all other spheres of work, many Europeans were for a time inclined to allow that the people of India were mostly Aryans. But they have since changed their opinion, and think that the racial element which is akin to the Aryan was originally so slight that it was speedily overshadowed by other and non-Aryan elements, and that it is the European nations thet now represent the noble type of humanity which is genuinely Aryan. Hence they have endeavoured steadily to take the ancient home of the Aryans more and more West until at last, Germany—i.e., the territory which is now known by that name—has been accepted by many as the original dwelling-place or home of the Aryans. We are told in all seriousness that "today out of a thousand educated Europeans, 999 are persuaded of the authenticity of their Aryan origin." It is, therefore, worth our while to examine the views put forth on this topic by those who believe in it.

* * *

First, it is well to state that the upholders of this Aryan Origin of Europeans are involved in mutual contradictions. According to Schlegel, the Aryans came from India and settled in Europe. Pictet holds that they went to Europe from Bactria. The Belgian savant D'Halloy that the Aryans went from Europe to Asia as conquerors. Many anthropologists, philologists, and geologists have been inclined to follow the Belgian discoverer as it is believed the only credible and rational view. and the one most honourable to the races and communities of Europe. Moreover archaeological discoveries subsequently conducted have established the fact that the dolmens in Europe are more ancient in origin than those found in India. The bronze swords dug from the countries on the Mediterranean basin are akin to those found at Mycaenae, while bronze came to India from Alexandria. Hence, Western scholars have concluded that Europe was the 'first' cradle of civilisation, and must therefore be the original home of the Aryans. Great linguists like Royer, Benfey, &c., have also since established the fact that the ancient pure Aryan tongue was first formed and spoken in Europe and thence spread to Persia, Afghanistan, and India. Lastly, recent researches have established the fact that Indian writing has been derived from the Greek and Aramaic alphabets.

* * *

Huxley thinks that the ancient home of the Aryans was between the Ural and the North Sea. Royer is in favour of Pelasgian Thrace on the banks or borders of the Danube. Klafroth once a famous geographer, is in favour of the North. Pott, Grimm, Lassen, Schlegel, and others think that it could only be in Central Asia. Otto Schrader thinks that it was in the south east of European Russia near the middle course of the Volga. Hirt thinks that the Aryans originally lived near the Baltic; Cuno thinks that the ancient Aryan country extended from the Black Sea to the plains of Northern France. A recent French writer concludes that "we cannot affirm positively that the Aryans ever existed." This is, doubtless, a logical conclusion inevitable after all the contradictions above noted.

* * *

Though there may be no scientific proof of the real existence of an ancient Aryan people, scholars and savants have not hesitated to furnish us with minute details regarding their physical appearance, favourite occupations, social organisation, domestic life, &c. As regards every one of these matters, the accounts of different observers differ in toto, and so render it difficult to come to a right conclusion. Some, with Huxley at their head, think that the Aryans were big, fair, and brachy-cephalic; others like Sergi they were brown, small, and dolicho-cephalic. Savants differ also with regard to their migrations and the conditions under which they formed into different nations European or Asiatic. One writer remarks justly:—"These strange contradictions, resting on fantastical data, this general post of theories and hypotheses, which mutually annul one another, has little by little destroyed in Aryans as the ancestors of the European peoples."

* * *

The truth is that the theory of an ancient Aryan people and race was invented to account for the kinship discovered among a number of languages of the group known to vary their roots,—languages with flections,—as contrasted with the monosyllabic and agglutinative groups. Thus we have only Aryan or Indo-European family of languages, and there is no reason whatever why we should have an Aryan or Indo-European race. In both ancient and modern times, we have examples to show that race and language do not go together. Entire communities amounting to several millions often adopt a foreign language introduced from outside, while remaining the same in racial affinity. Max Muller has well said:—"The ethnologist who speaks of the Aryan race, the Aryan blood, the Aryan eyes, or hair, is guilty of a heresy equal to that of which a linguist would be guilty if he spoke of a dolicho-cephalic dictionary or a brachy-cephalic grammar.

* * *

In India, we have never believed in an Aryan race or kinship through blood. We hold that there is a single type of culture among the Indian people and that it is due to their common faith in a Vedic religion and beliefs which have become affiliated to the Vedic religion in one way or another. Scholars and savants may differ in their views regarding the mode of filiation of these various beliefs and religious systems; but about the fact that there has been an Indian people who from ancient times have persisted in holding a common system of faith there has been no difference at all. It is this common faith that is known as Aryan or Vedic. Those who differ from it or look upon the people professing it with an unfriendly feeling are called 'un-Aryan, Dasyu, Mleccha,' and by other names. The contrast between the Indian believer (or Aryan) and the Indian unbeliever (Dasyu, Asura, &c.) is analogous to the contrast between the Christain and the heathen, or the Moslem and the Kaffir. There is however, one difference,—viz.. that the Indian believer in the Vedic or Aryan religion does not believe that the unbeliever is lost and condemned for ever to the flames of hell. Our theory of Karma and Re-births has saved us from this cruel and horrible belief which, in other countries, has led to fierce and unrelenting religious persecution. We do not deny that there may have been some amount of religious fanaticism or persecution in India. But it has been sporadic, never a widely-spread popular movement. Often the suffering undergone by religious sectarian has been voluntary, self-inflicted, and therefore to some degree sanctified in the eyes of the sufferers by adhesion to a sacred faith and principle. Hence, Indians have always been known to be tolerant in their attitude to those whose religious beliefs differ from their own. The late Swami Vivekananda went further and declared that Indians not only 'tolerated' all religions, but "accepted all religions as true." That is, religious beliefs differ not as truth from falsehood, but only as a lower from a higher truth. All are on the road to one and the same goal of eternal bliss and freedom, but at different stages of the journey leading to it.

* * *

The ancient people of India were known as Bharatas, and hence the whole country was known as Bharata-Varsha. Both Aryans and Dasyus were included among the Bharatas. Manu (X. 46) states the ancient tradition that "those tribes in the world which are without the pale of the castes sprung

from the mouth, arms, thighs and feet (of the Creator), whether they speak the language of the Mlecchas or of the Aryas (Sanskrit), are all called Dasyus." The Dasyus are those who are beyond the pale of the four castes and therefore of the Hindu religion. Those who belong to the four castes and profess the Hindu religion are Aryas. The Aitareya Brahmana says that "most of the Dasyus are sprung from Visvamitra." Hence, they could not have been 'racially' different from those who belonged to the four castes. The Dasyus are called 'avratan', "those who were without sacred rites,"—'asyarahitan' ('faceless'), "those who did not know the Sanskrit (sacred) language," and so they did not profess or understand the religion which was preserved in the Vedas. We are of opinion that the distinction between Aryan and Dasyu was entirely based on the profession or non-profession of the ancient and eternal religion of the Vedas,—and was not one based on race. Both belonged 'racially' to one and the same community (or 'nationality', to use a modern word) of the Bharatas. Thus we have ample reasons for concluding that the so-called Aryan 'race' is a myth,—a conclusion at which we have already arrived at above by studying the so-called researches of philologists, archaeologists ethnologists, and others. It is only those who are born within the four castes and are thereby entitled to the teaching of the Sanatana Dharma that can claim to the title of Aryas.

Social and Religious.

Reconciliation of All Religions.

BY SWAMI DAYANAND.

(*concluded.*)

8. Shagf is that in which the veil of the Qualb or the spiritual heart is entirely taken away and in which all outward expressions of love are suppressed and are considered as a sort of blasphemy.

9. Haim is that in which the lover becomes maddened with love for the Beloved.

10. Wellah is that in which the beauty of the Beloved is always reflected in the mirror of the heart, and in which the heart remains engrossed.

11. Ishq the last stage of love, is that in which one loses oneself and lives and moves in the beloved.

The following five stages of spiritual perfection may be obtained by men according to Mohammadan saint. The reader might compare these with the 7 planes of knowledge mentioned in this book in a section of that name:—

1. "Alam-e-Nasoot is the stage when one remains entangled in temptations and desires.

2. Alam-e-Malkoot is the stage when one is in a mood of constant contemplation of and thank-offering to God.

3. Alam-e-Jabroot is the stage when one recognizes one's own self.

4. Alam-e-Lohoot is the stage when one can assert his claim to Godhood, and has full knowledge of one's self.

5. Alam-e-Hahoot is the stage when one is above the knowledge of his self and is fully absorbed in the divinity.

The divinity in man is also recognised in Mohammadans:—

"The possibility of such a realisation of divinity by man is what has been foreshadowed in the following Koranic verses: "I am with you, but you do not see Me;" "We are nearer to him (men) than his principal vie;" "I am the mystery of man and man is the mystery of Me." When Sufis attain this truth they cease to perceive the distinction between different phenomena and behold only the Beloved God in the whole universe of phenomena. In this state of ecstacy they sometimes disclose the mysteries of unity and utter expressions like: 'I am the Truth,' 'I am the Beloved.' This was what brought upon Hussain the persecution of the laity and of the theolgians."

From the extracts given above, one will find that the Mohammadan seers also recognized the paths of Jnana and Bhakti. They also recognize inspiration from the occult world, as for example:

"When any man attains recognition of God he begins to receive inspirations from the spiritual world, and he ceases to have any thought save that of the Beloved"—Hussain Munsoor's saying.

Although as a religion, it has been said that Judaism has no dogmas, yet it is one of the most powerful and ancient religions of the world. The list of Jewish sects is indeed too long to be given here. In Judaism as in Islam there has arisen a controversy between the validity of traditions and the written law. But it is evident from its vast literature, that its thinkers have inclined to a belief in the Hindu idea of transmigration of souls. They believe that their two great teachers, who founded two distinct schools of thought, have sprung out of Adam, an idea identical with the Hindu philosophical idea of Kal-Avatar. The Frankists, an off-shoot of the famous pseudo-Messiah of Smyrna, taught a trinity, the philosophy of which is something like a Hindu school of thought. The Chassid—the founder of a strong sect, acknowledged no Rabbi, but he regarded his Zaddik or righteous one, as an indispensable spiritual intermediary, precisely as the Moslem Murid regards his Pir or Hindu Brahmagnani regards his Guru. The Judaism adopted every rite known to emotional Sadhans, the dance and motionless ecstacy, loud and silent prayer, just like several sects of Hindus, based on Mantra-Yaga system.

The doctrines of the famous prophet Zoroaster constituting the ancient Zoroastrian religion also breathe the same spirit as described above. These doctrines are noted in the old Iranian religion, of which we can form an approximate representation by comparison with the religion of the Vedas. The newly-discovered Hittite inscriptions have now thrown a welcome ray of light on the primitive Iranian creed. In these inscriptions Mitra, Varuna, Indra, etc., are mentioned as deities of the Iranian kings of Mitani. These are all the names with which we are familiar from the Hindu Pantheon. Worship was paid to popular divinities such as the war-god and dragon-slayer Indra, to natural forces and elements such as fire, water, etc., as the Aryans do on particular occasions in the shape of paying homage to the divine spirits presiding over the elements. On solemn occasions the inspiring drink soma also ministered to the enjoyment of the devout as the Soma-rasa of the Hindus—the necessary accompaniment in Vaidic Yagnas. As regards the doctrine of Devas and Asuras there is also a striking coincidence of the Hindu religion with Zoroastrian. They equally represent the intelligent guiding forces of good and evil differing only in the fact that the term Asura indicates the more sublime and awful divine character for which man entertains the greater reverence and fear, while the term Deva denoted the vulgar, sensuous and anthropomorphic deities. So the difference with the Hindu philosophy in this respect is only in term and not in spirit, the Devas of Hinduism, the Asuras of Zoroastrianism and vice versa. These two spirits are not idle. They carry on an eternal conflict and the history of this conflict is the history of the world. It also forms the factor of creative activity in this world. They do not always carry on the struggle in person. They leave it to be fought out by their respective creations and creatures they send into the world. The field of battle is the present world. In the centre of the battle is man. His soul is the object of the war. Man takes part in this conflict by all his life and activity in the world. By a true confession of faith, by every good deed, word and thought, by continually keeping pure his body and soul, he impairs the power of the evil spirit and strengthens the might of the good spirit and thus establishes a claim for reward in the divine realm. By false confession, by every evil deed, word and thought and defilement, he increases the power of the evil spirit and renders service to Satan. The student of philosophy can observe at a glance that

all the above theories only produce a faithful echo of the Hindu doctrine of Devasura Sangram (war between the Devas and the Asuras) eternally obtaining in every human heart.

The six stages of spiritual progress described in the Zoroastrian religion exhibit signs of a large stride towards the Hindu doctrine of the seven planes of knowledged dealt with before. These are:—1. Yahu Mano—good sense, the good principle, the idea of the good, the principle that works in man inclining him to good; 2. Ashem, afterwards what is Ashem Vahishtem—the genius of truth and the embodiment of all, that is true, good and right; 3. Khshathrem—the power and kingdom of Ormazd, which have subsisted from the first, but not in integral completeness, the evil having crept in like tares among the wheat; the time is yet to come when it shall be fully manifested in all its unclosed majesty; 4. Armaiti-due reverence for the divine, Verecundia, spoken of as daughter of Ormazed and regarded as having her abode upon the earth; 5. Hourvtat—perfection; 6. Ameretat—immortality. Here the goal of spiritual journey and the converging point of the diverse elements of all religions.

The lofty ideas and tenets contained in the Christain philosophy strike the same tune of harmony with the radical principles of Hinduism. The potential energy of the Almighty Father, his dormant Will stirring itself to ending activities and producing myriads of worlds out of the bosom of Pralaya (destruction) constitutes the fundamental theory of creation according to the Hindu philosophy. The Rig-Veda solemnly declares that before the inception of the universe eternal and awful silence reigned on all sides. Not an event stirred the ocean of time, not an object was to be seen on the vast ocean of space. Not a breath ruffled the serene bosom of the sleeping Infinity. Impenetrable darkness prevailed everywhere above and below, before and behind. The supreme Brahma wrapped up within Himself dwelt alone. But, anon, the scene changed, a mysterious voice was heard—"I am alone, let me multiply." Immediately after the revelation of this voice, the potential will-power assumed the kinetic form and out of this will-power sprang creation with its treasury of the sun, the moon and myriad stars in clusters strewn round the heaven. And do we not find an exact reflection of the above Hindu philosophy of creation in the solemn words of Jesus Christ, viz., "It was darkness. God said, let there be light and there was light," and in the Gospels of St. John viz., "In the beginning was the word and the word was with God and the word was God." Sir Isaac Newton in his greatest production 'the Principa' declares his conviction that the whole diversity of natural things can have risen from nothing but the ideas and the will of one necessarily existing being who is always and everywhere God, Supreme, Infinite, Omnipotent, Omniscient and absolutely perfect. This is the fundamental unity of the Hindu and Christian philosophies in the domain of creation, which the Hindu Philosophy can grasp and furnish a satisfactory explanation.

The mervellous Trinity—the Father, the Son and the Holy Ghost making up as a blessed unity, the harmonious whole of the economy of creation, is another unique illustration of coincidence. The Father is the very God Jehovah—the Brahma of the Vedas, lone in His own eternal glory, He dwells. From Him comes down the son in a direct line, as an emanation from Divinity. The Divine glory thus permeates evey pore of the universe and what does the Holy Ghost do? It drags up regenerated humanity to Himself. Divinity coming down to humanity is the Son. Divinity carrying up humanity to heaven is the Holy Spirit. This is the whole philosophy of salvation—the mysterious triangular figure of Trinity. God coming down and going up—how beautiful how soul-satisfying! It strikes the keynote of the Hindu philosophy and sheds a flood of lustre on the theory of Avatas, the mercy of the Divine Father and the transcendent glory of creation and final beatitude.

In what supreme realm of the Vedant, the Divine Jesus was roaming when he exclaimed: "I in my Father and ye in Me," "Abide in me and I in you," "I and my Father are one." He pointed to the inner sphere where his disembodied spirit commenced with the Eternal Spirit of life and beholding God in him and himself in God he exclaimed as above. But if he beheld His father in his soul, he also beheld his brethren in him and cried as such. And, finally, when the exclusiveness of the self ebbed away outright and heaven came pouring into his soul, he realised his identity with the supreme self and declared I and My Father are one. There is no difference between Jiva and Brahma—(individual self and cosmic self). This is the faith of the Vedant doctrine. The Christian world has not as yet realised the beauty of this truth and this double harmony of the Divine Nature of Christ, viz., his harmony with God and harmony with man and consequently the idea of identity of Jiva with Brahma still looms at a distance and sometimes appears as an Utopian idea. But the Hindus having a legacy of the wisdom of their illustrious sages of yore—the Gnani Maharshis, can fully realise the truth of the life and teachings of the western prophet and invite the world to their lofty realm of self-realisation.

Here is the language of John Yepes, (St. Jhon of the Cross) in which the self is identified with everything external as belonging to itsef—an idea similar to the realisation of man in the fifth and sixth planes of knowledge.

"The heavens are mine, the earth is mine, and the nations are mine: mine are the just, and the sinners are mine; mine are the angels and the Mother of God; all things are mine, God Himself is mine and for me, because Christ is mine, and all for me. What dost thou then ask for, what dost thou seek for, O my soul? All is thine,—all is for thee. Do not take less, nor rest with the crumbs which fall from the table of thy father. Go forth and exult in thy glory, hide thyself in it, and rejoice, and thou shalt obtain all the desires of the heart."

In the last three sorts of Bhakti as expressed in 'I am his,' 'He is mine' and He and I are one,' as mentioned before in this work (Hindu religion), we find the last idea almost identical with the following idea occurring in the teaching of the same Christian Saint:

"As there is no way in which the soul can grow, but in becoming in a manner equal to Him, for this reason only is He pleased with our Love. It is the property of Love to place him who loves on an equality with the object of his love." Thus we have similarity of principles in the realm of Bhakti (love and devotion), in the domain of austerity, charity and manifold other branches of Dharma.

It is needless to multiply quotations. The earnest student will find that there is harmony in the thoughts and sayings of the saints of all lands. For, truth is one, and the esence of all religions is one. Indeed there is only One Eternal Religion in the world. There cannot be two religions. Where then is the cause of differences?

"Behold! How good and pleasant it is for brothers to dwell together in unity.' Let us therefore shake hands with each other with the utmost cordiality. Heaven demands reconciliation, let the earth obey. Let us avail ourselves of all opportunities which God's merciful providence vouchsafes unto us to cement the ties of international fellowship.

May the Holy Spirit of eternal Dharma pervade all humanity, and may the supreme Lord shower His blessings on all, bringing harmony, and peace, and goodwill on earth!

Om Peace Be To All Beings.

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Legal.

The Judiciary.

By R. KRISHNASWAMI AIYAR, M.A. B.L.

IV

The commentators on the sacred Law books of the Hindus have somehow managed to incur the severe dis pleasure of Mr. Justice Sadasiva Aiyar who tries his best to have a fling at them in season and out of season.

Regarding the rights of women in the properties inherited by them, His Lordship expressed himself thus in the case reported in 1912 Madras Weekly Notes page 661. "Under the Archaic and Shastraic Hindu Law, no limitations on the powers of female heirs existed as *legal* fetters. A wife is so greatly honoured by the Shastras that she originally inherited her husband's property even when he had left sons of his body, that is, the husband's property belonged to both husband and wife during their lifetime and only after both died could the sons divide their parent's said estate, for the widow was considered to be the surviving half of her husband and was his indissoluble companion in every religious ceremony and every secular act. Her remaining life period was a sort of prolongation of her husband's life (See Manu Chapter 9, slokas 45 and 104—I have given the effect of the plain literal meanings of the texts of Manu without the misleading glosses and additions of Kulluka and the still more misleading commentary of the Smriti Chandrika. The text clearly says that the sons 'have no power' over their father's property so long as the mother lives. See also Mayne's Hindu Law, section 245 where it is said that the Ceylon Thesawaleme still follows the ancient Hindu Law preferring the widow to the son). The Saukha and Likhita Smriti says (see 2. Dig. 533) that sons are not independent even after their father's death while their mother lives. Narada says the same (Chapter 3, slokas 38, 40). But several later commentators (whose authority ought to be and is admitted by themselves to be less than that of the Rishis who gave the Smritis) have twisted the texts so as to place limitations on the power of female heirs by quoting isolated passages divorced from the context and directed against the general capacity, of women and recommending their being always kept in a dependent position, passages similar to those which might be quoted against women from the works of the early Christian Fathers... However it is now too late (and therefore useless) to try to restore the old Hindu Law on these questions" "...... ...The widow's full right of ownership in her husband's property in Vedic times having been cut down in the medieval ages (the position of Aryan women having become degraded in medieval times through the influence of surroundings and through the downward tendency of all mundane institutions unless vivified and uplifted from time to time) to a technical "widow's estate......" "As I said before it is futile now to attempt to get over the restrictions imposed on female heirs inheriting to males by later writers and by unshastraic customs which have become 'settled' law, but surely it is not obligatory on courts to make such restrictions more severe than they have been already made by binding precedents" "Some acute lawyers (like Raghunandana of the Bengal School) wanted to proceed even further in the same of what I may be permitted to call the baiting of female heirs and wanted to make a daughter, mother and all other female heirs (other than the widow) forfeit their claims of inheritance on the score of unchastity just as a widow is supposed to forfeit hers on that score. They have unhappily succeeded in Bengal (4 Cal. 554) but have happily failed in Madras and Bombay and the other parts of India......It is the Smriti Chandrika and other medieval commentators expounding narrow, illiberal and even very harsh views that have tried to restrict women's rights more and more. As remarked already, under the ancient sacred texts, the widow inherited *before* her sons who *were to be dependent on her* till her death. Her estate was an absolute estate though she was advised not to be extravagant......when her rights were afterwards reduced to receive a share at the time of the partition among the sons, it was at first held that she had an absolute right over the share she so obtained; but again the narrow views of the commentators who despised the fair sex prevailed......I hope I have not wandered too far from the point to be decided in this case in my anxiety to see that whatever restrictions might have already been imposed by 'settled' precedents no fresh restrictions should be imposed on female heirs inheriting to male owners.........The argument that by marriage she [daughter] becomes a member of another family and becomes, so to say, 'dead' to her own family is merely carrying legal fictions to absured lengths. A wife is half her husband's body but you cannot on that account give double rations to the husband for his meals and give none to the wife; nor does the daughter lose her consanguinous blood-relationship to her father and her right of inheritance to him and other similar rights, simply because she becomes attached by Pinda, Gotra and Sootaka to her husband's family by marriage."

In 1914 Madras Weekly Notes page 286 at p. 290. His Lordship observes "As regards the Archaka office in a Sivite temple which has been established according to both Vedic and Tantric rites, it is the settled custom that females by reason of their sex are permanently disqualified from performing the duties of the office of Archaka. This proposition is not only not disputed by the appellants, but the affidavits filed on their own side establish it." One would have thought that there was an end of the matter but the learned judge continues "It is no doubt an interesting question whether this disqualification by custom is really in accordance with the ancient Shastras. I am inclined to the view that Brahmin ladies who have become twice-born by the proper sacraments (the marriage sacrament being in later days considered as the only sacrament proper to all ladies even Brahmins by birth) are entitled to pronounce Vedic mantrams and to hold religious offices but a discussion of such a question is purely one of academical interest now and I must resist the temptation to enter upon such a discussion as the question is now settled against the rights of the fair sex on the strength of medieval legal authorities." How far His Lordship succeeded in resisting the temptation can be seen from the very next sentence. "These legal authorities have twisted even a Vedic text (which related to the disqualification of a lady in the Vedic days by reason of the feebleness of her nervous organisation to share in the *Soma* drink) as a disqualification to her inheriting any property, though the unnatural rigour of that monstrous rule was qualified in favor of the wife, the mother and the grandmother by the argument that these ladies are entitled to inherit by reason of specific texts."

In 1916 His Lordship referred to the artificial medieval doctrine of a widow having no full power of alienation (30 Madras Law Journal page 260 at p. 264.)

By 1918 however His Lordship felt himself bound to express his sentiments in stronger words: "It must also be remembered that under the more ancient and liberal Hindu Law, a wife as heir of her husband succeeding as his remaining half and a mother succeeding to her son who was her own flesh and blood had full and absolute rights of ownership; and it is only medieval pious text interpolators and reactionary commentators with low views of women's position and morals that took advantage of texts intended for the chivalrous protection of the properties of women by men, a Vedic text about women being *nirindriyas* (whose meaning was twisted and perverted beyond recognition) and mere moral precepts to widows as to the conduct of noble Sadhvees that had made a female heir almost a trustee for the future and unascertained reversioner who might happen to be the heir of her husband or her son at her death instead of making the inheritance pass to her own heirs.

I confess that I have no sympathy whatever with these problematical reversioners and unless the law compels me to do so, I am not inclined to unduly favor them." (35 Madras Law Journal page 57 at p. 75)

Even the Mitakshara, the authority of which is accepted through the whole of India except where the Dayabhaga school prevails, does not escape His Lordship's condemnation. In 1913 M. W. Notes p. 202 at p. 206 the learned Judge observes: "The Mitakshara contravenes the shastras (and ordinary rationalistic principles) in two ways, (a) by bringing in as heirs very remote agnates before near bandhus like the sister and sister's son, and (b) by excluding all females (except the daughter) from succession as bandhus till males are exhausted. In finding out the order of succession therefore according to the Mitakshara, these two irrational principles become the foundation of all further reasoning, and it is no wonder that this branch of law based upon reasons themselves founded upon unreason is most unsatisfactory." His Lordship desires therefore to get the Mitakshara system itself removed from the face of the earth and appealingly observes "The obvious course of remedying the confused and unshastraic character of this branch of the law is by resort to legislation which must be initiated by the enlightened Hindu members of the Bar and of the Legislative Council. The uncertainty and confusion at present existing no doubt favours the cultivation of the legal acumen of the Bar and the Bench but it is clearly detrimental to the permanent interests of the Hindu public."

The criticisms of His Lordship seem to be based upon a radical misconception of the status assigned to the commentators. They were not persons holding any position of influence, either as Judges or as Ministers, from which they could dictate to the ordinary people what their law ought to be. On the other hand, they were of the people and one with them. They never professed to dictate; and if they attempted to do so, they could not have commanded the respect of others. Their sole and professed object was to interpret the sacred texts in the light of tradition and to justify traditional usages in the light of the sacred texts—and nothing more. They did not arrogate to themselves the power to alter the Hindu Law and customs and were certainly more modest than the modern would-be law-givers. How the sacred texts themselves fare at the hands of the learned Judge will be considered in the next article.

Miscellaneous.

Browsings.

People who are accustomed to the comforts of richly upholstered modern furniture often fail to recognise the slow growth in their evolution. To take but one instance, the sofa, so essential a furniture in a house in our days was unknown to the Elizabethans who considered it effiminate in men to use pillows. Post-Elizabethan men were less Spartan in their manners and wanted above anything else a furniture wherever they could lounge during the daytime. The earlier Jacobean box settee as its name implies was nothing more than a chest with a lid to which arms were attached and for comfort could only be matched by the benches in our own 3rd class railway carriages while in the mid-Stuart period comfortable padded furniture on foreign lines were often to be found in mansions. The day-beds of the late Stuarts was however one of the first attempts to provide a lounge for tired and aching limbs. The heads of these were mostly fixed ones but it is not rare to find some in which they could be raised or lowered by means of a cord. These were cane-seated and were yet far from the luxurious furniture to which we are accustomed. In the late eighteenth century the "sopha" came into its own and in the early nineteenth century it was the principal furniture of the drawing room so much so that we find it as the centre of gravity in the social gatherings described in the novels of the Bronties, Jane Austin and Mrs. Gaskell.

* *

Charles I was fond of watches and particularly those made by Edward East of Pall Mall and afterwards of Fleet Street. East was watchmaker to the King who often provided his watches as prizes in Tennis tourneys. A warrant dated June 28, 1649 from the Committee of Public Revenue to Thomas Fauconbridge, Esquire, asks the latter to pay "unto Mr. Edward East, watchmaker, the sum of fortie pounds for a watch by him made for the late King Charles by directions of the Earl of Pembroke, by order of the Committee and delivered to the King for the late King's use on XVII January last." This was the same watch carried by Charles on his way to the scaffold on January 30. "Through the garden the King passed into the park, where making a stand he asked Mr. Herbert the hour of the day, and taking the clock in his hand, gave it to him and bade him keep it in memory of him."

* *

The latest sensation created by archæological investigations is the discovery of Chinese inscriptions in a pyramid at Teotihnacan in Mexico. This upsets not only the well known fact that Columbus first discovered America but also leads to the very interesting question whether the Americans are really descended from the Chinese? Professor Fryer of California some years ago was the first to point out that from early times the Chinese classics as well as the historical, geographical and poetical works, allude to a country or continent far to the East of China under the name of Fusang or Fersu. He has declared that Buddhist Missionaries from China first visited America in the fifth century A. D., some thousand years before Columbus. Aztec theology and Aztec calendar have also Asiatic features. The narrative of only one visit to Fusang is on record in Chinese history, that of Hui Shen in the year 499 A. D., and all the descriptions given of the country of Fusang and its people and their customs mark them as applying to the Pacific Coast in general and to Mexico in particular. The present discovery is very important as being the first linguistic corroboration of Professor Fryer's theory. The Chinese Chargé d' Affaires in Mexico, Fong Tsiang Kuang deciphered in the hieroglyphic inscriptions the old Chinese words for "sun" "eye" and "city." The investigations which are in progress are keenly watched by every one interested.

Olla Podrida.

At Tinnevely a Saiva Conference was held recently. It was resolved to give up the Aryan (?) marriage rites, to exchange the name 'Sudra' for 'Dravida', to give up the Aryan (?) laws of inheritance, and to recognise Dravida Sanyasam. This is indeed pseudo-scholarship run mad—stark staring mad! Some mad man starts a theory and sane men catch the insanity. A madcap yclept Nietzche starts the theory of the Ubermann and a world-war follows. When will people become sane and behave like brothers. Universal brotherhood indeed!

* *

Meantime the Maharajah of Kolhapur is up and doing The King can do no wrong, is it not? He wants to punish the Brahmins by embracing the Jains and Lingayets with his kingly arms. Why forsooth? Because they have given up caste and he hates caste. This is outspokenness but not wisdom. Thus Kolhapur is the new centre of Adharma.

* *

The battle royal between the Extremists and the Moderates is going on. Can't they discuss without shrieking and mud-slinging. The whole thing is sickening.

* *

I read a few days ago that *Vitamen* is a necessary element in health and strength. The modern scientists discover all the elements of Vitality but all the same the composite whole is less than ever! SCRUTATOR.

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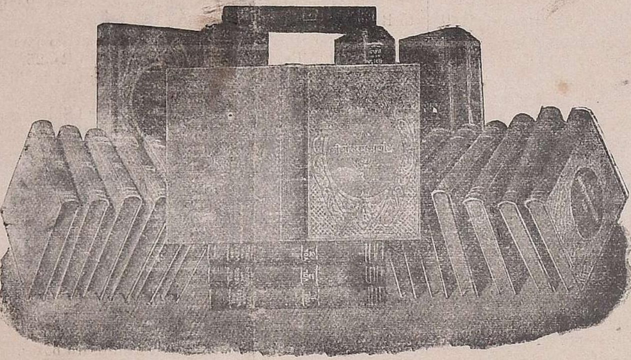

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